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and that is what you are doing in your book, and doing with talent and sincerity."

THINGS AS THEY ARE. By Bolton Hall. Boston: Small, Maynard & Co. Cloth, small 12 mo., 291 pages. Price, $1.25.

Mr. Hall, who is one of the most uncompromising advocates of "the spiritual philosophy of the kingdom of heaven" as the only remedy for the social wrongs of the world, presents in "Things as They Are" his views of social and political life, institutions and methods in a series of nine essays and fifty fables. The essays form about one-half the book and are designed to show the purpose and the order of the development of man. The fables are intended to illustrate the principles according to which human development should take place. The book is forcible, terse, racy, readable, even where it borders on being a bit childish. It is so true to "things as they are" that it is frequently painful, and not infrequently positively funny. No one who commences the first essay, in which is recorded the failure of a "born Quaker" to live according to the Golden Rule in society as it is, will want to lay the book down till he has read the last fable about the "visionary" who dashed his own life out constructing a bridge over the "great gully" for other men to cross upon.

A LOVE-LIT PATH TO GOD. By Hattie C. Flower. Boston: B. O. Flower, Copley Square. Cloth, 115 pages.

The spirit of this little book is of the choicest. The author quotes profusely from the New Testament, and adds notes and comments relating to spiritual life. We quote one utterance which reveals the thought, purpose, and end of the book: "It is true, as the poet affirms, that the sole necessity of earth and heaven is love, for 'love is the fulfilment of the law.' When, through education, all nations have come to recognize this truth, they will engage no more in lawless warfare." The author pleads for the spirit and life out of which the kingdom of God flows, or rather which constitute the kingdom of God, and a million homes would be made better if every boy and girl in them could read what she says.

ESSAYS ON SOCIAL TOPICS. By Lady Cook. London: National Union Publishing Co., 149 Strand. Cloth, 284 pages.

This book of essays contains thirty-three articles of varying lengths, discussing Virtue, Modesty, Maternity, Mothers and their Duties, True Love, Marriage, Wives and Mistresses, Degradation of the Sexes, Regeneration of Society, Wrongs of Married Men, Should the Poor Marry, Morals of Authors, and a number of other kindred subjects. The thoughts expressed are elevated and sensible, the treatment frank but thoroughly chaste and womanly.

Frederick the Great and Arbitration.

In connection with the meeting of the late Peace Conference, it is of interest to learn that during the Seven Years' War it was proposed to form a European Court of Arbitration. But it is still more interesting to become acquainted with the views of the greatest ruler Prussia ever possessed with regard to that proposal. It was in the third year of that war (in 1758), when the conviction began to gain ground in France that all efforts to conquer Prussia would be useless. The battles of Prague, Rosbach and Leuthen had spoken too emphatically, while France was being threatened by England, in her colonies, in the Mediterranean and even along her coasts. The resolution was, therefore, formed at Paris to submit proposals of peace to the King, but, owing to the fact that France was the ally of Austria, it was impossible to do so in a direct way. A circuitous method was adopted, the Margrave of Ansbach, the brother-in-law of the King, being asked to intervene. He had to submit proposals to the King and at the same time to endeavor to create the impression that those proposals emanated from himself, offering also to do the same to France. After the various conditions for the reëstablishment of peace had been set out, the document, dated July 12, 1758, closed as follows: "In order to make this peace lasting and 'for ever,' it is expressly determined that in case a quarrel or dispute should arise, whether it be between the Empress-Queen, her heirs and successors, and the King of Prussia and his heirs, or the Kings of Prussia and Poland, none of the said Powers should ever take to arms, but that by treaty a Court of Arbitration (France, England, Sweden and Russia) be appealed to, which, in accordance with fairness, justice, customs, and the imperial constitution, is to decide on those differences, and in such a manner that the Power which attacks the other without waiting for the decision of the Court of Arbitration is to be constrained by it to make immediate compensation, for which purpose the Powers forming the Court of Arbitration will intervene with all their might and all their forces, without being able to urge any excuse for their release."

In his answer of July 28, the King thanked the Margrave for his good intentions, but doubted whether any benefit would come from those proposals, as the chief causes of the war were not touched thereby, and concluded by saying: "Finally, I must not omit to observe that neither myself nor the Queen-Empress could ever submit to a Court of Arbitration as proposed by the project, which attacks directly the rights of every ruler, would bring in its train no end of difficulties, and to which no sovereign Power would lend a hand." Once more the Margrave, on August 24, after enumerating the various points of the proposed peace, reverted to the question of the Court of Arbitration by saying: "My intention was not to convey that the proposed Court of Arbitration should form the chief point; my view is that the parties should have a free hand without subjecting them to the evils arising therefrom." This question of an International Court of Arbitration was put aside, and the King wrote in reply: "If the French, Austrians and Russians have anything to say let them speak out; but as far as I am concerned I shall confine myself to defeating them and being silent."—*London Morning Post.*